

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

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NEW SERIES VOL. XV, NO. 15

KINGDOM BRIEFS

The Colla church, Carroll county, had Secretary Rowe with them last Sunday and made their mission offering.

Pastor W. H. Morgan was at Lucien last Sunday to aid in raising the annual mission offering. This is one way pastors can help one another.

Editor W. J. Shoemaker, of the Bay Springs News, has been to Jackson for several days with his wife, who has successfully undergone a surgical operation.

The First church at Jackson had another splendid service Sunday. Large congregations greeted the preacher and six were added to the church—three for baptism.

The Oxford church has called Rev. J. B. Leavell as supply until September. Brother Leavell is now taking post-graduate work at the University of Mississippi for recreation.

Secretary Simmons spent Sunday with Mount Olive and Mountain Creek churches. The former raised their subscription to the hospital to \$500. The latter gave \$150. The hospital is growing in favor with our churches.

Dr. H. W. Provençe assisted the church at Oxford last Sunday with their Foreign Mission offering. Oxford responded in a liberal way, as usual. At the evening service Dr. Provençe delivered his illustrated lecture on China.

Secretary Parker secured from Wesson and Silverena churches between six and seven hundred dollars for the hospital. The cotton mill isn't running and the boll weevils have been busy but the pastor doesn't let these things stop him. Brother Darling is going right ahead.

Evangelist T. T. Martin is assisting Pastor Gates and the First church, Laurel, in a meeting. We know no man who makes the plan of salvation clearer than this preacher and no man who works at his business more faithfully than this pastor. May the Lord give them a great victory. The meeting will continue for two weeks more.

"Poor, yet making many rich," was Paul's description of himself as an apostle. If anybody or anything is in this line of "apostolic succession," it is the denominational paper. None of them have made any money and most of them have made their owners and editors poor. But they have served to raise millions for education and missions. In Mississippi hundreds of thousands have been raised which could not have been done but for the aid of the denominational press. If this is "proof of apostleship," many pastors, too, have proven their title and there has never been a case of graft. We are thankful for the honor of being in good company.

J. P. Morgan, who died a week ago in Rome, Italy, was one of the most prominent Americans of the day. He was greatly interested in collecting art treasures, spending a fortune in securing and bringing to America many of the most famous pieces. His friends think that among his bequests, quite a sum will go to charity. He was an Episcopalian.

Pastor H. M. King has with him on a visit in Jackson his brother whom he has not seen for ten years. Brother King came to America from Ireland, and his brother went to South Africa where he has been a Congregational missionary. He preached at the Second church Sunday morning and gave a stereopticon lecture Tuesday night on mission work in Africa.

Brother A. S. Johnston, of Gloster, has done good work as a helper in evangelistic meetings and purposes to spend a good part of the summer in that kind of work. He hopes to finish his course next year in Mississippi College where he has been a ministerial student. Churches looking for a leader in the song service of their meeting may write him at Gloster.

There ought to be a great revival of heart hunger for God. If we cannot say, "My soul thirsts for God, for the living God; when shall I come and appear before God" then we ought to pray for an awakening in our own souls. Let men put away the things that have clogged the movement of their spirits and set their faces to seek Him. How much time daily wasted could be spent in satisfying fellowship with God?

No man ever sees himself aright or anything in its proper relation till he has gotten a vision of God. It was this that made Isaiah see himself and his generation and his mission. He says "in the year that Uzziah died I saw the Lord." It was this that sent Moses on his mission to Egypt, and Paul to preach Jesus whom he had persecuted. He never got away from "the light of the knowledge of the glory of God" that he got in the vision of the "face of Jesus Christ."

Rev. Jno. D. Ellis, who wrote the tract on sprinkling to which reference was made in The Record two weeks ago, writes to explain that he meant that the word translated "dipped" where Nathan "dipped himself seven times in the Jordan" means washed. What he says in the tract is that it is translated washed. This anybody could disprove. Now he says that it means washed. Why not put it that way in the tract? Brother Ellis says he can prove that it means washed and that washed means sprinkled. Well, that is equal to proving that white is blue, and that blue is black. That may do for a comic opera entertainment, but it will be hardly edifying in a religious paper. The Lord save the Scripture twisters!

There can be no growth in spiritual life without feeding on the Word. If you find praying dull work, if your desire for God is weak, give time to reading the Bible. Don't toss this aside as trite advice. Try it. If nobody else does it, you begin it. He says, "hear and your soul shall live." "Hearken diligently unto me and eat ye that which is good and let your soul delight itself in fatness." As you read you will be provoked to pray. The way is open, and you will come in touch with God.

The church at Durant on last Sunday called Rev. T. G. Prather as pastor for an indefinite time to begin June first, when he finishes his course at the Seminary. He is from Missouri and highly spoken of by Brother Brame and Drs. Mullins and McGlothlin. He is at present, besides studying at the Seminary, serving a church with acceptance near Louisville. His wife has been a student also at the training school at Louisville. If Brother Prather accepts we shall give him a warm welcome among Mississippians.

One of the great hindrances to our mission work is that we have been trying to make the work go without prayer. The suggestion made by Dr. Willingham that we begin each day in April with a special prayer for missions ought to be carried out. Paul was the greatest missionary among the apostles and he was constantly praying for the churches on the mission fields. His best passages are his recorded prayers. Not only was he himself praying but he was asking everybody he wrote to to pray for him as a missionary that he might open his mouth with boldness to proclaim the mystery of the Gospel. You hardly ever see a letter from a missionary today but he is asking for prayer for his work. When the whole church is crying "Awake, Awake, O Arm of the Lord," He will be summoning them to the final assault and victory.

The first issue of the Chicago Literary Monthly, published by the undergraduates of the University of Chicago, made its appearance on March 18. It is a magazine of twenty-eight pages and carries six pages of advertising. The editor-in-chief is Donald L. Breed, '13, who is president of the University Dramatic Club; and the associate editors are Myra Reynolds, '13 and Roderick Peattie, '14, the last mentioned being president of the Pen Club. The editors announce that "it has long been felt that a certain type of writing is being done by the Chicago undergraduates, which should be sharply differentiated from the creative work done at other American colleges. There is less of the flowers, the birds, and the runny brooks; there is more of the "stern realities of life," and particularly of cosmopolitan city life. The contents of the first number include two short stories, a sketch, a poem, and critiques on recent art and the drama.

CONTRIBUTED ARTICLES

THE EVOLUTION OF DENOMINATIONAL EDUCATION.

By R. Bond, A. M., D. D.

Today is the child of Yesterday, and the father of Tomorrow. The prophet of the future must be the historian of the past and a student of the present. Institutions, customs and laws do not spring full grown from dragon seeds; "first the blade, then the ear, then the full grain in the ear." The term evolution, a favorite in modern thought, is used to describe the upward trend and growth of educational ideals and methods, as here used the word does not refer to the organic creation of the world.

The term education has had a variant meaning among different people and times. It does not fall within the purpose of this address to discuss the general science of education. By denominational education we mean education under the control or ownership of church organizations.

The Great Commission gives the initial impulse and basis for religious education: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28:19-20).

The nature of this theme determines the method of treatment; we must seek the historical development and then the fundamental ideas that have thus been expressed.

I.—The Historical Process.

1. European.

(1) Ecclesiastical Supremacy.—The school, both for secondary and higher learning for general education, is the distinctive contribution of Christianity. Hence, it was but a logical outcome that the church should control the early and medieval systems of schools. The great French dictionary of pedagogy of Buissan summarizes the situation thus: "Historically the school has been in all countries the daughter of the church; and so, at first, every school was necessarily conducted under religious auspices."

The priest directed the educational process; he was both teacher and priest, since he was the only educated man of his community. After the rise of monasticism, the school was joined to the monastery and the monks and nuns became teachers. Thus, until the close of the middle ages the school was under the complete support and control of the religious leaders and organizations. This is a common place of educational history.

(2) Transition to the Modern World.—With some historians the year 1572 may serve as the pivotal year from which to date the modern era. By this time certain forces of all phases of life had become apparent and controllable.

During the fourteenth century the human spirit seemed to find itself as consciously entitled to liberty of thought and action. Then began that movement toward reformations and revolutions that passed through three centuries, and is known by various terms which describe certain phases—Humanism, The New Learning, Renaissance, Renaissance. The movement began in Italy with a study of the ancient classics of Latin and Greek. The horizon of thought broadened to include things that concerned daily human interests.

Within this period many universities were founded by city and state authorities, especially in Germany, but the teachers were held under ecclesiastical approval or censure. But, gradually the feeling of revolt against ecclesiastical authority was growing in depth and width. Men were beginning to know and feel that they were free.

Two forces had been operating to bring results for the separation of the school from church control—division of labor, and secularization of education. Duties became so many and different that the priest could no longer be pastor, physician and pedagogue. Education began to concern itself with ordinary men and occupations.

Martin Luther seems to have been the first to raise a voice of appeal definitely for the separation of the school from the church, and to put education into the hands of the state. As his reformation was linked to so many anticipative forces, and flowered as the result of previous efforts toward a larger life, so from his day the state became a larger factor in education and the church no longer dominated.

2. American.

(1) Colonial Beginnings.—The American period of growth is more pertinent to the interest of this occasion and address. With honor let it be said of the American colonists that they planted the church and the school wherever they went. Founded upon the primal desire for religious liberty, the colonial life could not easily escape the religious disposition; hence, the early schools felt the religious impress and control, even when state taxation maintained them.

Harvard College is the oldest and first American institution for higher education. While so many colleges have failed and passed away, it renews its youth and prosperity from generation to generation. The desire for higher education in the colony found concrete expression when the General Court of Boston voted £400 for a college. But it was not until the bequest of £800 from the Rev. John Harvard that the institution could have a real beginning. The appropriation was made in 1638. The court showed its appreciation of its benefactor by naming the school Harvard College in 1639; a charter was secured in 1650. The distinctive purpose and desire of the first pro-

motors and especially of John Harvard lay in the need for an institution in which men could be fitted for the ministry. An educated ministry was felt to be an absolute necessity in a colony that numbered graduates from the English universities. Religious education, and definitely theological education, lay at the basis of this first college.

Yale College ranks second in age. In the year 1700 ten ministers gathered at a village named Branford, near New Haven, Conn. Under the arm each minister brought books from his scant library; then placed them on the table as the first offering toward the founding of a college. What more fitting nucleus of a college could there have been; what better prophecy of the moulding force of great ideals and ideas; what truer conception of a great college! About forty books lay upon the table. But the movement could not fail. The school opened at Saybrook in 1702, and fifteen years later was removed to its present home at New Haven. In honor of its first liberal patron, Elihu Yale, without whose splendid help the school must have been retarded in growth, the school received its name. The promoters of this college, inspired by the same ambition and zeal of the founders of the other college, had the avowed purpose to educate ministers in this second college.

(2) The Great Awakening of 1734.—To Jonathan Edwards in his pastorate at Northampton, Mass., is due the initial forces of the great revival, beginning in 1734 and reaching its climax in 1741. The movement spread throughout the New England colonies and touched all the American colonies and even stirred England. As preachers in this wonderful movement may be mentioned Whitefield, Edwards, and the Tennessees. The prevailing type of preaching was Calvinistic, and great emphasis was laid upon the Holy Spirit as the agent of regeneration; a large number of lay preachers engaged in evangelistic work.

The revival was bitterly opposed by many churches. In Connecticut laws against these lay preachers were enacted, and only those who held diplomas from universities were permitted to receive support, while unauthorized schools and colleges were prohibited. As a result of this revival the Methodists established Dickinson College, Carlisle, Pa., in 1738.

Princeton University owes its origin to this awakening. In 1727 William Tennent had established the Log Cabin College, the name indicating the scope; he gathered about him a number of young men whom he trained for the ministry and who were strong supporters of the revival. The Presbyterians, who were opposed to the movement in the middle colonies, secured an enactment by the Synod which required a diploma from a New England or British college before a license to preach could be secured. This was considered a blow at the Log Cabin College and the revival. Friends of the awakening established Princeton and

funds for it were secured in England by Whitefield. It is no wonder that this university should have stood for orthodox Christianity during its splendid history.

Brown University was founded by the Baptists of the Philadelphia Association in 1764. The creative and operative desire was for the equipment of men for the ministry. James Manning was secured as president and the school opened at Warren, R. I., and was known as Rhode Island College. It continued to prosper slowly and in 1770 was removed to Providence. In token of appreciation of numerous and large donations from the Brown family the name was changed in 1804.

It is interesting to recall that the spirit of education was quickened by this revival interest. Denominational education compared favorably with state control in schools. During this period, from 1734 to 1800, colleges were founded thus: Baptists, 1; Methodists, 1; Presbyterians, 5; Catholic, 1; Congregationalists, 1; Reformed, 1; non-sectarian, 15. The non-sectarian were mostly state schools, owned, controlled and supported by state authorities.

(3) The Awakening of 1800.—The period of the revolution was one of spiritual reaction. The colleges became the stronghold of infidelity. This period opened with an effort to reclaim the colleges to a spirit of orthodoxy and piety. Though not quite so far-reaching and deep as the former revival, this religious awakening did accomplish great results; the colleges were the centers of intellectual life and their reclamation was vital to the orthodox type of faith.

In this period, 1800-1845, a large number of colleges were founded, most of which have survived. We note in number: Baptists, 12; Methodists, 10; Episcopalians, 3; Presbyterians, 17; Catholics, 7; Friends, 2; Congregationalists, 2; Lutherans, 1; non-sectarian, 29. It will be seen that the denominational colleges almost double those of non-sectarian type. During this time theological seminaries had been founded by Baptists, 2; Episcopalians, 1; Presbyterians, 4; Congregationalists, 2. It will not be necessary to consider the colleges founded after 1844, for they rapidly multiplied and do not indicate new forces for our theme.

It will now be pertinent to glance at our own Baptist institutions in order to localize the forces of their creation. The missionary enthusiasm engendered by the experiences of Judson and Rice and especially by the efforts of the latter, gave rise to zeal for missions and education among all the denominations. Along with the demand for world wide missions went the appeal for men who should through an adequate education be competent to deal with the enlarging problems both at home and abroad. The colleges of this period may be called the children of home and foreign missionary interest.

The triennial convention of Baptists met in 1814. Luther Rice stirred the brotherhood with the vision of the lost heathen and they responded to his call. But he also felt the need of equipped men for the work. Perhaps his first impulse for education was

to be found in a recognition of the fact that only educated men could handle the problems on foreign fields. His need was for educated missionaries. His companion appeal was for men at home who were educated sufficiently to sympathize with and help in this world wide movement. It is hard to say which was the stronger motive, leading him to efforts at education—the home or the foreign side of the question. This first convention recognized the needs for education but it was not until the second convention in 1817 that anything definite was done; then an article was inserted in the constitution, providing for classical and theological education. Dr. Wm. Staughton and Rev. Ira Chase were asked to take charge of the work of founding an institution; their only assets consisted in the good will of the brotherhood, as expressed by the convention, and a consuming recognition of the needs for such an institution. Luther Rice assumed the task of collecting funds and made it possible to open Columbian College at Washington in 1822. Rice has been unjustly censured for the ill management of the college. To him belongs the honor of arousing the country to a sense of obligation to missions and education under religious control.

Colby University was the outgrowth of a small school taught by Jeremiah Chaplin at Waterville, Me., in 1818; a charter had been secured in 1813 but no real work had been done; in 1820 the college assumed real academic work and proportions. It is noteworthy that George Dana Boardman, the missionary to the Karens, was a member of the class of 1820. In recognition of gifts the college was named for Gardner Colby.

The agitation of 1814 bore fruit in New York. Hamilton had secured a charter in 1818 but the school had only been fitfully at work, but this enthusiasm was now created so that the school took on new life and opened in earnest in 1820; two years later a regular class in divinity was organized. The name was changed from Hamilton to Colgate; this was also in honor of donors.

Newton Theological Institute opened in 1825 and was chartered the next year; its home is Newton Centre, Mass.

The South Carolina Convention was organized in 1821 under the missionary impulse that the work of Rice had started. Its constitutional purpose declared in favor of missions and Christian education. Richard Furman prepared and published an address to the public on education and especially stressed education for the ministry. In 1826 Furman Academy and Theological Institute was founded at Edgefield, but its history was accidental and unfortunate. It was not until 1851 that Furman University really came into being. As far back as 1791 Charleston Association had established a fund for ministerial education; this showed an appreciation of the problem.

Georgia Baptists had made fruitless efforts at definite religious education in the early decades of the century. There were choice spirits that felt the need of better equipped men for the ministry and of general education, but they found popular op-

position too strong. In 1827 the State Convention appointed a committee to raise funds for ministerial education but very little was raised. In 1829 Joseph Penfield left a legacy of \$2,500 for a college upon the condition that a like sum be raised. Jesse Mercer immediately undertook the task of raising the money, as himself being a liberal giver to it. In 1832 Mercer Institute began work, but it had a hard struggle for existence. In 1837 a campaign was started for funds and a new charter. This gave Mercer University the chance for life.

The North Carolina Convention purchased lands in 1832 and two years later opened a manual labor school, which should also specialize upon education of the ministry. Good success attended the work and a charter was secured in 1839. Wake Forest College continues its magnificent prosperity.

Virginia Baptists were laggard in the matter of state education. Perhaps they thought their nearest to Columbian relieved them of individual work. It was not until 1832 that a manual training school was founded and Robert Ryland was chosen its head. The venture was a failure. Two years later the farm was sold and property in the suburbs of Richmond bought. A charter was secured in 1840, but full work was not attempted until 1849. It is interesting to remember that John A. Broadus, then in his post-graduate year at the University of Virginia, was invited to the chair of mathematics; he declined in order to finish his course. Out of his own experience he could in later years advise his students to finish college and the seminary before entering their life work and marrying.

From 1845 the general interest in denominational education had greatly increased, making it possible for each state to have its own institution. Opposition had practically ceased; indifference remained the chief obstacle; enthusiasm abounded.

II.—The Philosophy of the Process.

1. Secularization of Education.—Back of the external history of education, as expressed in laws and customs as indicated in the first part of this address, have been great forces, at which we must look in order to understand the present situation.

The primitive system held the school under religious supervision. The modern reaction brought about the liberty of teaching. This force has wrought the secularization of education; it puts the school under civil, not religious, control. This is the position adopted by most writers on pedagogy today. This movement has been widespread; now only a few countries maintain the religious sanction and control over the public school system—Spain, Portugal, Greece, Denmark, Sweden and Norway, and in some of the small German states. This view extends not only to the secondary schools, but to the academic and university work.

In America the struggle for separation of church and state has become so sharp, and at the same time complete that little if any religious instruction is given in the public schools and colleges which are not denomi-

(Continued on Page 7)

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EDITORIAL.

The Light That Burns.

It was said of John the Baptist that he was "the lamp that burneth and shineth." It is possible for light to shine without burning. There is some preaching that is like moonlight—very pretty, but has no warmth to it. People do not go to church for light only—they desire something that has fire about it. The Lord never intended the Word to be preached merely to give instruction. This is not to minimize the importance of instruction. We are laying a good deal of stress on teaching in our work today and it is surely worth while, for there is a vast amount of ignorance about the Bible and spiritual things. We can't put too much emphasis on it, but this is not the whole of the Gospel. The Bible, according to Paul, is profitable for doctrine (that is, instruction), but he doesn't stop with that. It is also "profitable for conviction" and for "preservation" and for "education in righteousness." Iron cannot be welded till it is red hot. People cannot be saved or sanctified in the truth when it is served to them cold. It takes heat to move an engine or to move a man. The apostles doubtless thought they knew enough to instruct people when Jesus gave the commission; and they died. But they were not permitted to go to their work till they were baptized with the Holy Ghost and with fire. It was significant that the presence of the Holy Spirit was signaled by tongues of fire. Fire is power. There is no modern mechanic's device but is dependent for its operation on something that generates power; and there is no way of generating power except by fire. Fire is the source of power in all modern industry.

There are at least two things that

make the light burn. It must shine in its own original and independent experience. No reflected light has any heat in it. Moonlight will never make things grow. The mere repeating of things learned from others will effect a transformation in the life of one who hears the story told or the truth taught. There must be a personal experience of the truth in one's own heart and life, a knowledge that comes from testing. The truth must burn like a fire in the bones. It must yearn to break out and find expression. Only in this way can men be moved by the message. The other thing necessary to make the truth warm others into life, is there must be concentration and definiteness of aim. The sun's rays themselves will not set fire to anything unless they are gathered by a lens and focused on a given point. The preacher or Sunday School teacher is not a commentary, though he may have swallowed several of them. It is not enough to be an "expositor." "A few remarks," or "a running comment" on a passage of Scripture is not what the Lord sent us to do. The message must be so pointed and purposeful that men cannot stand before it; that no man can remain the same after having heard it. One with a message must ask himself what object he is seeking to accomplish and make everything drive to that point.

The same wisdom used in preparing and delivering a message will give force and effectiveness to a life. The life itself is the best message. In order that it may give light it must be "burning." It must have a vital personal experience—one that kindles the whole being into a flame of zeal and consumes the man. He will be like his Lord, of Whom it was written, "The zeal of thy house hath eaten me up."

Girding Up The Loins.

There is a wonderful and significant difference in the way men walk. A man's character or business or state of mind is shown in his gait. A man who walks with a shuffling hesitating step, looking everywhere in general and nowhere in particular, readily reveals that he hasn't got anything on his mind or that he hasn't much place to put it; that he has no particular purpose and is not going anywhere specially. If you see a young fellow looking straight ahead, holding himself erect and taut, moving with a quick, lithe, elastic step, you surmise that he has had a military training, or that he has the soldierly quality of mind. He has the air of one who has something to do, knows what it is and is ready for it and equal to it. He has a confident gait of one who is sure of himself and of his business, and isn't afraid of failure. When General Grant, after his retirement from office, was making a tour of the world, he was in England given an opportunity to review the English army. His soldier heart was thrilled by the sight of the men as they passed before him, and he exclaimed to the English officer at his side, "There is the swing of conquest in their tread." It is difficult if not impossible to separate physical characteristics from mental qualities, or

mental habits and morals. You wouldn't employ a boy whom you saw sitting with his elbows on his knees and nursing his cheeks with both hands. You don't want a preacher that stands in the pulpit like a country horse at a hitching post, or like all his joints were loose. Let a boy stand on his legs like a game rooster and keep standing that way till he gets that mental attitude. You instinctively want to call a doctor to the fellow that looks like he is about to fall to pieces, and have him treated for hookworm. It would relieve a good many cases.

But the physical is here spoken of only a parable of the moral and spiritual attitude. Jesus so used it, and it seemed to have deeply impressed at least one man, for Peter afterward takes it up and urges it upon others. There is a moral and spiritual virility necessary to live a Christian life and do the work of a Christian. There must be a certain intensity, alertness and purposefulness without which success is impossible. Peter, echoing the teaching of Jesus said "girding up the loins of your mind." There are people who are spoken of as having a "screw loose" about them, and some as having "loose morals." There are some whose spiritual habit needs girding up. There is on exhibition in the National Museum in Washington a group of figures representing the Japanese soldier in different centuries. It is a study in evolution of clothes. One wonders how those fellows of former generations ever got about and did anything with all those flowing robes. The soldier of Japan today, like those of other nations, has his clothes to fit close about him and respond without hindering to every movement of the body. You can see the fitness in the old garments for the exhortation to have the loins girded. If he is ever to do anything he must have his loins girded.

The Christian life is a serious business, the business of a soldier—it is a warfare. It is a battle with sin, sin in ourselves and in others. Its end is the attainment of a holy character and the establishing of the kingdom of God. It cannot be done in holiday fashion; it is no dress parade occasion. It means fighting, hard fighting. We must prepare for it and address ourselves with every muscle tense to the task. Peter says we are to expect suffering and hardship; no soldier counts on anything less. It is a glorious fight. Prophets told of it were deeply concerned in it, searching what or what manner of time the Spirit of Christ in them did point unto. The Holy Spirit attends; angels desire to look into it. "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ. Not fashioning yourselves according to your former lusts; but like as He who called you is holy, be ye yourselves also holy in all manner of living." God has paid a great price for our redemption; let us put the proper value on it and make a life and destiny worthy of its purchase price. Victory is to the man who girds himself to the task, puts a proper estimate on the issue and fights.

Thursday, April 10, 1913.

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Books and The Book.

Near the close of the book of Revelation John sees the vision of the great judgment. It is told in few words, making a bold and indelible outline. Every word falls with the weight of destiny. There is a throne; it is great, inspiring awe; it is white, resplendent with purity and holiness. No description is ventured of "Him that sat upon it," but He is so all absorbing that "the heaven and the earth fled away; and there was found no place for them." All interest and attention centered on Him, and the whole material universe became as though it did not exist. Men forgot the things that were visible and see now for the first time those which are invisible, things whose existence some of them perhaps had denied, and others had preached and longed for. God is on His throne and is clearly seen. Nothing else can be seen. God Who was before all and in all, is now all. Nothing here but God and people; all the people. Death and hades and the sea yield them up to judgment.

And books were opened; some of them that were never opened before. Every secret thing shall be brought into judgment. The thoughts of men's hearts shall be manifested. Things that no detective was ever able to unravel, things done in secret in the darkness of night, in places or ways that men's eyes could not see. Things that were of such character as to be beyond the reach of human discovery—the motives, the imaginations of men's hearts, the real springs of action, the essential quality of the soul. These that are too immaterial, too ethereal to be photographed by any device of man, when material things have vanished, shall come into manifestation. The record of human experience, the tracery of all the past shall be unveiled. God's phonograph makes a record of all, and it will be reproduced. Not one book, but books shall be opened. There is the forgotten law of God, His commandments and ordinances. Some people haven't opened it much here. It will be open then. Its witness will be a fearful indictment or a song of delight. There is the book of memory. Things we thought were forgotten forever will rise to face us. There is the book of opportunities, the good by which we were surrounded, the efforts of others to help us, the open doors to service and useful, holy lives. We may humbly and gratefully believe that no effort to do good in the name of the Lord Jesus has failed to be recorded and will witness for us there. There is no day so awful, so sublime as when the books shall be open. Do you ask yourself the question whether you could wish them forever closed?

But there is one book that is even of greater importance than all the rest. "Another book was opened which is the book of life." The greatest concern centers in what is written there. It is important to prevent the record of things in the other books which will testify against us; it is a great privilege to so live and serve God that the record shall reveal some testimony that will increase our joy in eternity. But the one thing that most concerns us is whether our

THE BAPTIST RECORD.

5

Mississippi Woman's College

EVANGELICAL CAMPAIGN.

Since my last week's letter was lost, I will repeat just one item which was a notice of the series of addresses delivered to our girls last week by Rev. G. H. Galloway, pastor of the Court street Methodist church. These addresses, five in number, were on such subjects as "The Inspiration of the Scriptures," "The Christian's Hope," "The Christian's Assurance," and were very helpful to us all.

During the evangelical campaign the various preachers and singers have been very kind to come out and give us special services. Prof. E. I. Reynolds and his charming and accomplished wife gave us a most enjoyable song service, including several duets and solos. Mr. Reynolds, by the way, is to be with us again during the encampment.

Last Sunday the writer attended a fifth Sunday meeting in Jefferson Davis County Association, near Dentists. Good crowds were present and the topics assigned were well discussed. Thursday morning I was with Prof. J. M. Kenna at the city schools of Ellisville. Mr. Kenna is one of the many Mississippi College boys who have made good. Thursday afternoon I spoke at the commencement of the Centerville school, nine miles from Ellisville, where Prof. Hiram Powell, another worthy Mississippi College boy, is doing a great work. Friday morning I went to Overt, to help at the commencement of the Overt schools whose principal is Prof. W. B. Kenna, brother of J. M. Kenna. He hopes to return to Clinton next session. Saturday I went to McLain, and drove out to the Pine Level school, four miles from Leesville, to speak for Prof. T. L. Lewis. Eleven boys and girls finish the school this session.

Conflicts in school commencements have compelled me to refuse several invitations. One that I especially regretted to decline was from Prof. S. G. Pope at Learned. The Mississippi College boys are doing more work in the high schools than the men from any other college. It is a great joy to me to see the stand they take in the State.

This morning (Sunday) our Immanuel church Sunday School complied with the requirements of the Sunday School Board and moved up to the proud position of an A-1 school. We had 150 present and an offering of \$300. The Main street school is also A-1.

Among our highly appreciated visitors from a distance have been Miss Marion Bankston, of Winona, the State secretary of the Y. W. A., who gave a splendid address to the girls; Rev. J. F. Hailey, of Magee; Mrs. T. J. Jiggetts, of Clinton.

J. L. Johnson, Jr.

It is said the parcel post has caused the express companies a loss of 25 per cent on small packages, or six per cent of their total revenue. They are probably well able to stand it. Their loss is the public's gain.

names are in the "other book," the Lamb's book of life. It is well to have the demons subject to us but the essential thing is that our names are written in Heaven. "And if any was not found in the book of life he was cast into the lake of fire."

THE HOME BOARD CAMPAIGN IN HATTIESBURG.

Sunday services were great. The pastors and evangelists were at their best. The Sunday Schools were larger than ever. There were some conversions in the Sunday School services. The Immanuel Sunday School became an A-1 Sunday School, and we want the schools to rejoice with us.

Brother Copass is with Brother Webb at Fifth avenue Baptist church. Brother Raleigh Wright is with Brother Solomon, with Brother Babbit to lead the singing. Brother Estes is leading the singing at Fifth avenue church.

Brother J. D. King is at the First Baptist church with Brother Reynolds and wife to lead the music.

Brother J. W. Bailey is doing great things for his own people. He is the most consecrated negro preacher I ever saw. The services will go on for a week at least. Pray for Hattiesburg.

Yours truly,
A. L. O'Brian.

The State Sunday School Convention meets at Gulfport, April 8-10. A great program is arranged.

Rev. J. G. Murphy recently offered his resignation at South Side, Meridian. The church had not accepted it at last report.

The floods in the Ohio valley have cost hundreds of lives and millions of property. A hard fight is making to prevent similar destruction in the Mississippi valley.

Send twenty-five cents for a sample copy of The New Evangel, or The World Evangel. These are the best song books. Stamps taken. The Baptist Record, Jackson, Miss.

The Natchez church has been without a pastor for three months but the members have maintained a Sunday service besides the Sunday School and prayer meeting. They have now called Brother H. W. Shirley, of Crowville, La., and he has accepted the call, expecting to be in Natchez and at work in a few days. We are glad this important field has secured a pastor and heartily welcome Brother Shirley back to Mississippi.

We are in receipt of the annual report of the South China Mission, sent by Sister Graves. None of our missions has drawn more on Mississippi for missionaries and affection than this one. We rejoice with them in their prosperity and weep with them in their losses. With the report comes a "Memorial of Roswell Hobart Graves, M. D. D. D., Our Honored and Beloved Senior Missionary." It is good to note that there are no signs of mourning on it. He had an abundant entrance into the Kingdom.

MISSION SECTION

WHY WE ARE HERE.

Our subject, "Why We Are Here" may seem trivial to some; to others it will appear worthy of consideration. In order that you may understand the subject more thoroughly, I am going to ask, "why are you here?" this morning? Have you come here to the house of God to see and be seen, or have you come to worship and serve Him? to do His bidding? to work in His vineyard? to do the thing that is pleasing in the sight of our Lord Jesus Christ?

As you already know, this is the beginning of our missionary rallies, in this association for the year 1913, and is carried on under the auspices of the Laymen's Missionary Movement.

Let us briefly define what we mean by Laymen's Missionary Movement. The enlistment of the men of the church, of all the churches, through their praying and going and living in the great work of saving the world.

In the spirit of the declaration of principles already given, it is first a "movement." I have always liked the word. It expresses life, energy, progress. It represents something not necessarily bound to old traditions and certain something that does not run in ruts. It is a dynamo giving added force and power to existing machinery. It is a promoting agency to facilitate work already under way. We want to create, if possible, a tremendous energy which shall be felt throughout our churches.

It is a "missionary movement." It has a great deal, namely, to reach the whole world in this generation. It recognizes the fact that the church has been in the "retail business" long enough.

It is a challenge for something larger and more far-reaching. Its broad statesmanship will appeal to men.

It is a "people's missionary movement." It is intended for the mature men of this generation who are in the thick of the fight.

This plan will appeal to the business men of today. It is in harmony with modern methods in the business world. We want to utilize the principles of legitimate promoting. "Together" is the twentieth century watchword.

Our Great Commission not only defines for us our message and our mission, but it also gives the church a great and living cause; more than that it makes that cause, what every great cause must be—a personal cause. It is an interesting fact that in each form in which the Great Commission has come to us, our Lord lays emphasis on the personal element of it.

"All authority has been given unto me in heaven and on earth; go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you. (Matthew's account.) "Go ye into all the world and preach the Gospel to every creature." "Whosoever believeth and is baptized shall be saved and he that believeth not shall be damned."

"As my Father has sent me, even so I send you into the world."

"Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth."

So, my friends, each time our Lord cast the Great Commission in the form of a demand for an absolute and utter personal loyalty. We wonder what the secret is of the futility of our schemes, the fruitlessness of our talk, and the vanity of all our organizations, and we search this way and that to find the source of weakness, in order that we may rectify what is so patent to us all—the impotence of our service of God. My friends, there is only one solution of our trouble and we hunt in vain for it everywhere else.

Great religious gatherings are not going to solve the problem for us; poring over the Bible, great devotional gatherings will not do it of themselves. There is just one way in which we can bring the living Lord back into the heart of His church again; just one way in which we can pour through all the words that are spoken for Him the irresistible power of His living Spirit; just one way in which we can bring back to walk in all the calming peace and winning love of His beauty our Lord Jesus Christ in the midst of His church once more.

"Go ye and make disciples of all the nations, and then I am with you always, even unto the end of the age." The Great Commission shows us the one way by which we can bring the Lord in His power back into the midst of His people again. My brothers, shall we walk in that way?

Every gift of God shall be an act of worship. "Honor the Lord with thy substance."—Prov. 3:9. "Bring an offering and come into His courts."—Ps. 96:8. The New Testament strongly reinforces this principle of worshipping God with our offerings. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."—I Cor. 16:2. Our offerings are to be in worship to God. While we cannot serve God and mammon, we can serve God with mammon.

Dr. Goucher tells of a man who invested \$100,000 in one district in India during a period of twenty years. As the result of his investment and the work of those supported by it, fifty thousand idolaters were led to accept Christ as their Savior.

In view of such a possibility as this, what great meaning should be attached to that command of our Lord, "Lay not up for yourselves treasures on the earth," where they must soon pass away or perish, "but lay up for yourselves treasures in heaven." "Make to yourselves friends by means of money, that when your money shall fail, the friends may receive you into eternal habitations."

What an inspiring thought it is that the Christian church of North America, in addition to preaching the gospel fully at home, can carry this same living and life-giving

message to at least six hundred millions of people in the regions beyond; only in definite correlation to these larger problems of the church can any Christian live his own best and fruitful life. Keeping is losing. Giving is saving. The only permanent values in this world are spiritual values.

"We brought nothing into this world; and it is certain we can carry nothing out." All of us face inevitable and eternal bankruptcy, except as we invest our lives and treasure in that which alone can endure.

"We can do it—IF we will."

"We can do it—AND we will."

"We can do it—for God wills it."

F. F. Smith, M. D.

French Camp, Miss.

MISSION NOTES.

Two North Carolina laymen, President F. P. Hapgood of the Oxford College for Girls, and Hon. W. A. Devin of Oxford, have conducted a missionary campaign in the Flat River Association, holding all-day services each Sunday at different churches, which resulted in one year in nearly doubling contributions in that association to State, Home and Foreign Missions.

The Foreign Mission Board has recently received two fine gifts on the annuity plan—one from a brother in Kansas for \$2,000; the other from a sister in Virginia for \$3,700. The board pays a moderate interest on these gifts to the givers while they live.

Rev. A. B. Deter, of Sao Paulo, Brazil, is forced to return home on account of failure in health.

Rev. C. J. Lowe, who recently opened new work at Kwei Lin, South China, is earnestly pleading for a doctor to be sent to help him in the Mandarin section. He believes, also, that if they had a chapel that they could speak each night to five hundred, instead of the two hundred who are now able to hear.

Rev. S. Emmett Stephens sends two letters written in Chinese, with the translations of the same, from the native Christians of Pingtu. They ask for a large increase in the equipment of our schools, so that these schools may lead in the education which the new China is demanding. Five hundred and sixty-one have been baptized in the Pingtu churches this year, and more than enough to make up six hundred are awaiting baptism.

Rev. J. S. Cheavens writes cheerfully from Guaymas, Mexico, telling of successful work there, and asking that more workers be sent to Mexico.

Dr. Geo. Leavell and wife have arrived at Wuchow, China, after a long and tedious journey. They are very happy in their new home and work.

Dr. George Green is tasting the "joys of harvest" in Africa, having baptized more than a hundred converts on one missionary trip. In addition to these, twenty-four were baptized at Oyo by Dr. Lockett. Dr. Green says, "To God's name be all the praise and glory. Amen."

A young Chinese gentleman connected with an important commission in Washington is a thorough Christian and worker. He wishes to support a native preacher in his own town in China.

FACTS AND FIGURES.

It is sometimes gratifying, sometimes sad, and oftentimes surprising to study facts and figures; but, after all, a very direct way of inquiry.

Some facts relating to our Baptist Memorial Hospital should be before our people just now and a few figures may not be amiss.

It is a fact that it is one of the great, st. if not the greatest, institution of its kind in the entire South.

It is also a fact that it lacks much being completed, according to the approved plans, both as to building and equipment, having less than one-third the bed room space originally designed. It is a further fact that the operation of the plant is under considerable pressure of obligation, incident to some friendly differences between the builders. The four hundred and thirty-six thousand and builders who projected the building had failed to settle in full with the three hundred or more builders who erected the building, hence there was a monetary difference between the projecting and erecting builders, which, in the final adjustment of things, was necessarily left as a burden on the building.

It is a gratifying and hope-inspiring fact that our patronage has been quite good, our services, so far as we can know, very highly appreciated, our revenues even better than we had reason to expect, and that our first annual report will doubtless be a pleasing revelation.

It is a potent and well established fact that if we had our building complete a home for our school of nurses, a good laundry plant, light and power plant, and a few other requisites, we could then reverse a bad business order. We now have, of necessity, almost a maximum expense and a minimum income. If we would reverse that order by enlarging and adequately equipping our plant, it would mean that multiplied thousands could then be dispensed in the interest of the poor and helpless.

Could it be done? Yes. Should it be done? Yes. Will it be done? Yes. When? Let those who are authority on such matters answer. The writer will say, however, that the four hundred and thirty-six thousand Baptists of the three states could provide for the liquidation of all existing claims, and for the completion of the entire building any day in the year.

It is reported, however, that there are three churches—one in East Tennessee, one in South Mississippi, and one over near Hot Springs, Ark., which are not likely to aid us in this great work. Surely that is a mistake, for every one of our four thousand, seven hundred and fifty-seven churches should have part in this stupendous task. Judge Carroll D. Wood, of Little Rock, says the Baptist Memorial Hospital is the noblest endeavor of our Christian civilization. If he is right, and who will arise to question, then that fact is a trumpet call to all our people to rally to its support in the day of its struggle.

B. F. Whitten,
General Solicitor.

DOINGS AND THINKINGS AT BLUE MOUNTAIN.

Today we open the fourth quarter of the 40th annual session. A fine number of new students are entering, most of them for the purpose of getting the teachers' training course, which is given this quarter by our distinguished Prof. Guyton. Many others will enter within the next few weeks, and many of them will stay for the State summer normal which opens June 9th and closes July 3rd.

The Blue Mountain Encampment will open July 6th and close July 13th. We hope for the best one yet.

If you want to find the boys' training school that gets the best behavior and the best work out of boys of any school that I have ever yet seen, just come to Blue Mountain, go up and kneel at the front door of the Mississippi Heights Academy and when President J. E. Brown comes to the door, greet him with the word "Eureka." He has had a fine crowd of manly boys this session; they have come from most parts of Mississippi and from several other states.

During the past seven months 41 have been baptized into the fellowship of the Lowrey Memorial church and 4 others have been approved and are waiting baptism. Our congregations are always large, and the church is working with inspiring fellowship and harmony. No church in Mississippi has stood more loyally by all the enterprises and undertakings of the denomination than this church has done from the first day of its organization until now and the Lord has surely showered His blessings upon its membership and its work. With grateful hearts we are now pushing our collections for Home and Foreign Missions.

W. T. Lowrey, Pastor

April 7th, 1913.

THE WHY OF THE NEW ORPHANAGE FARM.

The situation was this: We had with the completion of the girls' building, plenty of room for the girls but no more room for the boys. To build here would cost us fifteen or eighteen thousand dollars. And then, we would have nothing but the building. It occurred to me that with that same fifteen thousand dollars we could provide for the same number of boys in some good country place and add to our possessions two or three hundred acres of good land. In addition to this, we could give our boys privileges and advantages that we could not provide for them here.

So I mentioned this plan to the board of trustees at its last meeting and they approved it very heartily. We purchased the farm, as described in the last issue of The Baptist Record, and on the eighth of April transferred ten of our boys and two of our girls to our new home, one mile from Florence, Miss.

We are more and more encouraged with the project, and believe that it will in a large measure solve our big boy problem. We have been much encouraged by expressions of favor from many of our friends, who have spoken to us about the new farm and approved the project most heartily. We

hope to be able to give encouraging reports from time to time from our work there.

J. R. Carter.

THE EVOLUTION OF DENOMINATIONAL EDUCATION.

(Continued from Page 3)

national. Some of the states prohibit all religious instruction and services while others allow partial instruction and service of Scripture reading and prayer, but always under restrictions that preserve the full liberty of conscience.

It is not the desire of this address to estimate the worth of this secularizing movement; it is enough to indicate its formative effect upon the educational situation. It took the school work out of the hands of the ecclesiastic; denominational education, therefore, is a reversal to a former method.

2. The Division of Labor.—In the middle ages the minister was the chief man of the community, hence his name parson. But duties enlarged and multiplied and parts of his work passed into other hands. The schoolmaster ceased to be a priest.

3. Ministerial Education and Missions.—The most direct and instrumental factor in American denominational education has been the desire to educate the ministry for efficient work at home and abroad. The great revivals of religion brought into all churches people who needed to be trained. It became apparent that only an educated ministry could appreciate and direct these new forces. The horizon of the world enlarged and men found themselves letters to the whole world. There was no disposition to undervalue the ministry of those pioneers of the faith who struggled against bitter forces and without adequate educational training. God has never been confined to one set of men. But He has never put a premium upon ignorance within or without the pulpit.

Among Baptists this two-fold force operated directly for the organization of the various state conventions; perhaps without exception they found their inception in this desire; they were to foster missions and Christian education and especially ministerial education. Luther Rice stressed fitness of men for the foreign field and for the home work; men must be taught to see large visions.

4. State vs. Church Ideals.—It is not the plan of this address to discuss at length the difference in the ideals and the practical outcome of the state and the denominational schools. My own conviction, as an alumnus of a state university, is that the church school has the better and truer ideal. Man is inherently religious and should have religious instruction in the nascent state. The college loses its abiding glory when it fails to recognize religion as a factor of education and civilization.

The primary purpose of state education is to make a citizen, prepared to fulfill the duties of citizenship. The primary purpose of denominational education is to make a Christian citizen, prepared for Christian citizenship. The latter is larger and more in keeping with dignity and capacity of man.

TIDINGS OF THE KINGDOM

F. R. Burby, French Camp: We have just wound up our Home Mission collection. We made from 25 to 40 per cent. advance everywhere. We take up our Foreign Mission offering this month and hope for a like advance in this.

W. E. Parr, Columbia: We had a great day on yesterday. 14 united with the church, six of this number by faith. We baptized six at our night service on the fourth Sunday we baptized six and fifth Sunday, three. So the Lord is with us. May the Lord bless you.

I. H. Andler, Summit: I note with sorrow the home-going of dear Brother Farish. He was my friend but more he was the friend of Jesus. Foy to the truth and faithful to his trusts. He loved Him Who paid the price of his redemption! What better epitaph for any man than this: "the loyal friend of Jesus!"

Rev. Madison Flowers, Utica: Things are moving along with us here. Sometimes we look up and sometimes we look down and find that we have not gone far enough for it to make us dizzy, and then we get ashamed of ourselves for little progress. Look up and press on. The Record brings good and cheering things to us.

Rev. E. B. Bass, Waynesboro: Yesterday was my first anniversary here. Had a good day. One hundred and eight in Sunday School; the Sunday School contribution for Home Missions was \$55. The Junior B. Y. P. U. rendered a splendid program last night. Raised \$8.03. Our W. M. U. is doing excellent work. Two accessions by letter.

Brother J. B. Perry, superintendent Sunday School, Grenada: The First Baptist church of Grenada is prepared to take care of the Sunday School Convention on April 15th. We expect and desire a representative from each school in Mississippi north of the A. & V. railroad. Visitors will please write W. W. Garner when they will be here and he will arrange homes for them.

D. C. Aspley, Georgetown: We took our Foreign Mission offering at Sardis church Sunday, of \$25.55. Not what we wanted to do, but good considering all conditions. We are building a new house of worship and are somewhat pressed. Have house so we can use it, but not finished by any means. When finished it will have cost above \$1,500. Pastor Henry Purser has gotten well into the work, and is moving on nicely.

J. C. Farrar, moderator: The fifth Sunday meeting of Copiah Association convened with the Georgetown Baptist church, on Friday, the 28th of March. An interesting program had been arranged for this occasion and was carried out as provided for except that some brethren assigned subjects did not put in their appearance, which was a disappointment. On the whole it was a fine meeting. The program arranged for the dedication of the new house of worship, W. T. Lowrey preached the dedicatory sermon. So say that it was well done is sufficient. Brother Eddleman, the pastor, is happy in his work.

Brother Noah Delk, Hattiesburg, R. F. D. 1: We all like to read the paper, especially mother. But there are but few of the members of our church that take the paper; I wish they all could take it and would read it. I honestly

don't believe the horror of strong drink habit will ever be abated as long as intelligent people waste their money, time, aid, influence in the cold drink stands that are becoming so numerous. The women surely don't realize it, but lots of girls are leading on to stronger drink as well as the boys. Let each one of us stop and look after our influence. I would like to hear from able thinkers on this subject.

Pastor W. H. Thompson, Sumrall: Brother T. L. Holcomb was with us about nine days in our revival and the Lord greatly blessed and honored his word. There were eleven for baptism and a number by letter. Brother Holcomb left many friends in Sumrall. On the first prayer service after the meeting closed, which was the first of April, we had a splendid attendance and good spirit manifested by all. They all followed pastor and wife home and a fine surprise awaited us. About \$27 worth of all kinds of good things were found on the kitchen table. A nobler people cannot be found than those who stand behind their pastor.

It is not enough to read the Bible. Ezekiel was told to "eat the roll" on which was written God's message. "Son of Man, all my words that I shall speak to thee, take into thy heart and hear with thine ears. Cause thy stomach to digest and fill thyself with this roll that I am giving thee." It must be read and received thoughtfully, taken in by faith. Ezekiel said, "It was sweet as honey in my mouth." Jesus said, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." He explained by saying "The words that I speak unto you they are spirit and they are life." They must be read, they must be thoughtfully considered and received by faith. They will inevitably produce life. Try it.

Rev. J. J. Walker, Leakesville: Now for an all-together pull for Home and Foreign Missions! Let us all pull our dead level best. I want to tell you how we are pulling together. We have one Sunday School in a church where it had required a special effort to raise \$10 for all missions. That Sunday School gave \$56.50 last Sunday week, and will go to \$60. Another Sunday School will give \$40, and the W. M. U. (not a year old) will give \$20, and best of all, a Sunbeam band, the first in the whole section, gave \$20 to Home and Foreign Missions, and when you hear from the churches you will be convinced that all of us are pulling and if there is a debt on either of the boards, it will be no fault of ours. Let everybody pull.

Evangelist Ray Palmer, Warsaw, Mo.: We recently closed a two weeks' meeting at Blue Mountain, Miss., in which fifty were added to the church. Dr. W. T. Lowrey, the beloved pastor, is a prince among men. Mrs. Palmer and I have never enjoyed a meeting more than this one. What an admirable location they have for their great college! What a noble faculty! What a magnificent student body! The very air around Blue Mountain is both wholesome and inspiring to both body and soul. Mrs. Palmer is now at Crystal Springs, Miss. I am here in a fine meeting and expect to return to Mississippi immediately from here. Any pastor there desiring my services may address me here. I refer them to Dr. Lowrey.

SEMINARY LETTER.

The third of this month brought us to the sixth missionary day of the session. You may wonder why we refer to these occasions so often. If you could attend a few of them you

would understand. If you were on a journey that required eight months of constant and often difficult travel, and once a month this journey should lead you to the top of a high mountain where you could spend a day of rest from your travel and enjoy the freshness of the invigorating atmosphere and the inspiration of beautiful landscapes, you would soon come to look upon these mountain-top days as glorious spots in your journey. Our missionary day occasions are these mountain tops in our journey through the Seminary. They give us rest from our routine labors, but, best of all, the joy and inspiration of an invigorating spiritual atmosphere and sublime spiritual visions. Inspiration is the one word that best characterizes these meetings. We may forget the most of what we hear on these occasions, but the inspiration of these experiences helps largely to determine the ideals which will remain ever before us.

The program this time was turned over to the students. Several brief, enthusiastic speeches were made on the various missionary enterprises conducted by the students. Brother E. C. Stevens, of Kentucky, read a paper on the subject, "The Student Pastor," which stirred up quite a deal of comment among the students. They voted that he submit it to The Baptist World and The Western Recorder for publication.

On the evening of the fourth a tri-state reception was given by the students from Mississippi, Arkansas and Tennessee, and a most pleasant evening it was. Bright speeches from members of the faculty and students, cheery songs from the tri-state quartette, an interesting word building contest, using the word "tri-state" and most unique of all, a whistling solo, during which the hearers were requested to keep their faces straight, then dainty refreshments, these constituted the main features of the program. The union of service between these three states, in the building of the hospital at Memphis, is responsible, in a measure, for the social union of their representatives here.

J. D. Franks.

New York Hall, April 5, 1913.

A FEW BOUQUETS.

I have been taking your paper for ten years, and feel the need of it more and more.—W. A. Land, M. D., DeKalb, Miss.

I have been a subscriber to The Baptist Record for about 25 years and do not see how I could get along without it.—E. M. Dear, Crystal Springs.

I have been taking The Baptist Record ever since it has been in existence, and could hardly keep house without it.—Mrs. A. B. Martin, Coffeeville, Miss.

I have been taking The Record since its first issue, and expect to continue to take it so long as it is issued and I live.—Brother A. C. Mason, Slate Springs.

Yes, indeed, the dear paper has brought many blessings to me and has been of untold help to me in my work. I take many papers but The Record brings to me a record of happenings that I enjoy more than any other paper that comes to my study.—Rev. Chas. A. Loveless, Durant, Okla.

My time has come for renewal. A paper, like everything else that lives and grows, must be fed. So here is my contribution to your life and usefulness for another year. I have looked with loving interest upon your face from the first day of your appearance up to your last number, so I cannot now afford to miss your kindly visits to my home. Continue to come to see me, bringing good news from Mississippi brethren, of peace, progress and prosperity.—R. A. Cohon, Sabinal, Texas.

Hood's Sarsaparilla

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Made from Roots, Barks, Herbs and other ingredients, including just those prescribed by the best physicians for ailments of the blood, stomach, kidneys and liver. Creates an appetite.

TWO

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W. H. Patton.

I admit it will not unless there is a conscientious officer behind it to make it prohibit; and then the law against the illicit sale of liquor will be enforced, as well as the law that says, "Thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness or commit perjury, thou shalt not commit burglary, hold up a man or a train."

But you expect too much of the law of prohibition of the liquor traffic. You elect an officer that drinks himself, or who is under obligation to the thing element for his election, or who wants to stand in with them for re-election, or who has been bribed by them and whose sympathies are with them, and naturally it will not prohibit.

I heard B. G. Lowrey say that he once believed that prohibition would prohibit, but he did not think so now. He said one spring he prepared the ground and planted his garden, and bought him a hoe, and he would go out in the garden and that hoe did prohibit the grass from growing; but when the sun got hot and he got lazy, that hoe would not prohibit. The hoe was just as good and the sun would have killed the grass if he had been behind the hoe.

If the officer had any regard for the oath he took when he became an officer, it will prohibit, provided he gets behind the law. Now, if this officer will enforce the prohibition law, there will be less gambling, fewer fallen women and all other crimes. If there is a law prohibiting the sale of liquor, and the officers have the anarchistic spirit and refuse to enforce the prohibition law, you will have all the laws violated, for the officers are corrupt, and that licenses the thug element, and they grow worse and worse.

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Have you ever stopped to ask yourself this important question? Do the members of your family, old and young alike, enjoy their home life, or do they look elsewhere for pleasure? Is your home a real home in the true sense of the word, or is it merely a house—a place to eat and sleep?

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Here are some of the comments by men who have read the book in the manuscript:

Says Joshua H. Foster, of Wilmington, N. C.: "Redemption and the New Birth" is a very remarkable book by Evangelist T. T. Martin, one of the most incisive thinkers and clearest writers of the day upon religious subjects.

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Dr. J. A. Hackitt, Meridian, Miss., thus commends it: "This is a new book worth while and is a worthy successor of that already well known one by the same author, 'God's Plan With Men.' Some have said that T. T. Martin's first book is the greatest book that has been published in the later times, but such a thing may not be so readily said after they have read 'Redemption and the New Birth.'"

FIRST COPIES.

"Redemption and the New Birth" will be ready for distribution about May first. The Baptist Record has made special arrangements with the author to secure one of the first shipments of the books. The price is \$1.00 (if by mail add 10c for postage).

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In order that the readers of The Baptist Record may be first among the readers of Mr. Martin's book, we make the following liberal offer:

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Jackson, Miss.

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MISS MARGARET LACKEY. Clinton
All societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

will go before thee and make the rough places smooth.—Iss. 45:2.

NOTICE.

Societies will please send the amount for the "Literature Fund" (ten cents per member per annum) to the Office Secretary, Mrs. Rhoda Enoch, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

FROM THE SECRETARY'S OFFICE.

The 17th Sunday found your secretary at Tutwiler, where the brethren of the Delta were holding a conference. The sisters met on Sunday afternoon in the Methodist church, and we had a good meeting. There are eight Baptist sisters in the community, and they hope to do effective work, especially at home in assisting with the new church building which they propose to erect at an early date. Tutwiler is a strategic point in the Delta; and it seems the hour has struck for Baptists to seize the opportunity.

Please send in your quarterly report at once.

From Tutwiler we went to Matteson. A church was organized there the day before, but a society was organized there one month ago. Just two weeks after the organization a check was sent in to the office for Home, State and Foreign Missions—a liberal check, too. It was a very great pleasure to meet with the enthusiastic, consecrated band of women in the home of Mrs. L. H. Dodd, where for two hours we discussed the work. They have no church building here, either, but they mean to have one in the near future.

The quarterly report is now badly needed from your society.

Drew was our station on Tuesday. Under the leadership of Mrs. Ora Mitty McKee, the society is doing the most efficient work. Their Home Mission collection was taken that afternoon, and they have already made the Foreign Mission collection, meeting their apportionment in both. They hope to look after the training school enlargement fund between now and the Southern Baptist Convention. By the way, sisters everywhere, please see to it that your society does not neglect our training school. Mississippi is

far behind in her apportionment, and we are exceedingly anxious to go up to the convention with everything paid in full. We can do it if we will.

Finally, beloved, send in a report of your work.

TEMPUS FUGIT.

When we compare what we have done with what we must do before the twenty-fifth of April—the time set for the closing of the W. M. U. books—we are made to feel that every society and every individual must put forth a tremendous effort or else Mississippi will fall behind in her apportionment. We still have a few days of grace, and we feel that a comparison of the table below will cause all those who have not contributed to make a contribution, and those who have already given will want to make another offering.

MISS.	Foreign	Home	S. S. Board	Margt Home	Training School
Amounts given	\$3,257.35	\$2,114.53	\$50.15	\$57.00	\$309.35
Amounts necessary to reach our apportionment before Apr. 25 . . .	3,042.65	2,185.47	49.85	18.00	70.65

Those who have received their copies of "Our Mission Fields" are no doubt impressed with the "jubilate" program as arranged for our celebration in St. Louis and are already planning to return home to have a "jubilate meeting in their society. To quote from the jubilate program committee "each state is requested to make arrangements to hold a number of jubilate meetings during the year beginning May 1913. The meeting should be held by individual societies, districts and associations. Many of them, no doubt, will be held in the summer, the usual time of associational meetings, especially in country churches, great numbers of which we hope will have jubilate celebrations (during the protracted meetings of country churches will also be a good time for a jubilate celebration). In addition to these, it is desired that the jubilate program be given at each State convention held during the year, and that there be one central celebration in the chief city of each

State, to which the Union will endeavor to send speakers."

Mrs. W. A. McComb.

RAILROAD FARE TO SOUTHERN BAPTIST CONVENTION, ST. LOUIS.

Aberdeen \$14.95, Amory \$14.55, Artesia \$15.65, Baldwin \$13.30, Bassfield \$20.75, Bay St. Louis \$23.35, Belzoni \$17.15, Biloxi \$22.85, Bolton \$18.95, Booneville \$12.95, Brandon \$18.70, Brookhaven \$20.35, Brooksville \$16.05, Chlboun City \$15.55, Canton \$18.05, Carriere \$22.45, Carrollton \$16.40, Clarksdale \$14.65, Clinton \$18.95, Columbia \$21.55, Columbus \$16.10, Corinth \$12.35, Durant \$17.00, Edwards \$18.95, Elizabeth \$16.45, Ellisville \$13.10, Enterprise \$18.65, Eupora \$16.10, Forest \$18.70, Gloster \$21.70, Greenville \$16.85, Greenwood \$16.40, Grenada \$15.05, Gulfport \$22.85, Hattiesburg \$20.45, Hattiesburg \$20.75, Hazlehurst \$19.75, Hickory \$18.70, Holly Springs \$12.80, Houston \$15.00, Indianola \$16.45, Itta Bena \$16.45, Iuka \$13.00, Jackson \$18.70, Kosciusko \$17.00, Lauderdale \$17.65, Laurel \$19.85, Lumberton \$21.55, McComb \$21.05, Macon \$16.30, Mathiston \$16.10, Meadville \$20.95, Meridian \$18.20, Monticello \$20.75, Moorhead \$16.45, Natchez \$21.25, New Albany \$13.85, Newton \$18.70, Ocean Springs \$22.85, Okolona \$14.40, Oxford \$13.70, Pascagoula \$22.85, Pass Christian \$23.15, Pelahatchie \$18.70, Pica-yune \$22.70, Poplarville \$21.95, Port Gibson \$19.85, Prentiss \$20.75, Quitman \$18.95, Roxie \$20.95, Shubuta \$19.35, Silver Creek \$20.75, Starkville \$16.00, Sumrall \$20.75, Trotters Point \$14.25, Tupelo \$13.85, Vicksburg \$18.95, Vossburg \$19.25, Wanilla \$20.75, Water Valley \$13.90, Waynesboro \$19.75, West Point \$15.25, Winona \$16.10, Yazoo City \$18.00.

W. M. U. OF TISHOMINGO ASSOCIATION.

The second quarterly rally day of the W. M. U. of Tishomingo Association was held at Baldwin, Saturday, March 29th, having been postponed to this date from that of the third Saturday in January, on account of the condition of the roads.

The real object of our meeting together on this rally day was to get a general survey of the State W. M. U. work and thereby promote the interest in each W. M. U. of this association by showing us our real needs.

The vice-president's counsel was in evidence that day. The secretary, the superintendent of personal service work, the leader of the Y. W. A., also the leader of the Sunbeam and Royal Ambassador work, being present to give their aid in the general topics for discussion. Great interest was taken in each discussion and much profit gained by all those in attendance on this occasion.

The meeting was well represented by Corinth First church and Tate street also. The other representatives being from the nearby unions of Rienzi, Wheeler and Booneville.

All nature aglow with beautiful sunshine and spring flowers, indeed made a fitting day for such a meeting. This, combined with all the cordiality and cheery greetings, which goes to make true hospitality was certainly evidenced by the way both the W. M. U.'s and Y. W. A.'s so royally entertained with a reception for the ladies. This being an additional feature to the hospitality of each visitor being a guest in some home. Even at this social hour, however, the real object of our meeting together was not lost, for in the toasts that were given by the various ladies, a spiritual ring was clearly noticeable in each one, which attested the real merits of so sweet an occasion. Many fond memories will linger with those who were fortunate enough to be partakers of Baldwin's hospitality.

Mrs. Lloyd Garrett, Vice-Pres.
Miss Cornelia Newcomb, Recording Secretary.

Celebrate Mother's Day; Sun., May 11

"SINCE MOTHER HAS GONE HOME"

Is the title of a heart-melting, soul-to-soul poem by Miss Margaret Lackey, Corresponding Secretary of the Mississippi Woman's Missionary Union. This little book is a "gem of purest ray serene." It tells of the joys and sorrows and cares of motherhood in such a vivid and true-to-life style, that you wonder if the writer did not really know your own dear mother. Don't you recall the "little things" she did that you thought "need not have been done at all?" You remember them now, but perhaps you forgot to thank her for them then. The reading of Miss Lackey's booklet will remind you of the things you should do in her honor, whether she has "gone home" or is still with you.

The make-up of the work is in perfect harmony with its substance. It is handsomely illuminated with engravings in color. The price is 30c.

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"Since Mother Has Gone Home," by Miss Margaret Lackey. I enclose

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Jackson, Miss.

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THANKS FROM NEW MEXICO.

Estancia, N. M., Feb. 26, 1913.

Woman's Missionary Union, Young Woman's Auxiliary Philathea Class of Pontotoc Baptist church: Our Dear Sisters in Christ:—

We are feeling good over the box you sent us. I wish you could have been here when it came. You would have seen smiling faces and heard glad voices. This oil and that one saying this is mine and that is mine. The Bible says, "It is more blessed to give than to receive." If that be true—and which it is—you are all exceeding happy. We cannot express our gratitude in words. We certainly are thankful to all that had any part in sending the box. May the Lord bless every giver and prosper you in His work. New Mexico is a great mission field.

Yours in Christ,
W. C. Grant and Family.

Swamp Chill and Fever Cure takes the place of calomel. All druggists.

LEWIS-RAY.

Married on March 26th, at Bradley, Miss. Mr. W. E. Lewis and Miss Pinkie Ray. The writer officiated. The groom is one of our best and noblest young men, while the bride is one of the sweetest and purest of all our ladies. Heaven's blessings upon them.

F. R. Burney.

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LOVE AND LAUGHTER.

Laugh and the world laughs with you;

Weep and you weep alone;

This grand old earth must borrow its mirth,

It has troubles enough of its own.

Sing, and the hills will answer;

Sigh, it is lost in the air;

The echoes bound to a joyful sound,

But shrink from voicing care.

Be glad and your friends are many;

Be sad and you lose them all;

There are none to decline your nectared wine,

But alone you must drink life's gall.

There is room in the halls of pleasure

For a long and lordly train,

But one by one we must all file on—

Through the narrow aisles of pain.

Feast and your halls are crowded;

Fast and the world goes by,

Succeed and give 'twill help you live;

But no one can help you die.

Rejoice and men will seek you;

Grieve and they turn to go—

They want full measure of all your pleasure,

But they do not want your woe.

—From "Peculiar Poems," by John A. Joyce, published 1885 by Thomas Knex & Co., New York.

Tough Hard? Go To Your Doctor
top coughing! Coughing rasps and tears. Stop it! Coughing prepares the throat and lungs for more trouble. Stop it! There is nothing so bad for a cough as coughing. Stop it! Ayer's Cherry Eucalypti is a medicine for coughs and colds, a regular doctor's medicine. Use it! Ask your doctor if this is not good advice. J. C. Ayer & Co., Lowell, Mass.



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288 pages. 450 Selections. Brightest and best music for all religious services. Many new songs and the choicest of the old. This book invites comparison with the world. All we ask is careful examination. Prices: Cloth Board, \$30 per 100 on acct. \$2.60 per doz., postage 70c. Single copy 35c postpaid. Cash with order \$25 per 100. Lamp Cloth, not paper, \$18 per 100 on acct. \$2.50 per doz., postage 52c; single copy 25c postpaid. Cash with order, \$22 per 100. Send 25c for Sample Copy The Baptist Record Jackson Miss.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

April 20.

JACOB'S MEETING WITH ESAU.

Gen. 31:1-15.

Golden Text: "Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you."

Genesis thirty-three, one to fifteen, will mean very much to any teacher or class who does not study the thirty-second chapter. This text without the context will be only a "pretext." You will not teach the whole truth, and may teach falsehood if you don't study Jacob's experience the night before at Jab-bok. Note the preparation for this meeting.

1. Jacob wronged his brother twenty or thirty years before. Esau had a real grievance. His disappointment and anger have been hardening his hate.

2. Esau has now become a powerful Emir, who is not to be despised. He is marching at the head of an army of four hundred men.

3. The memory of Jacob's sin makes him afraid. "Conscience hath made cowards of us all." "Be sure your sin will find you out."

4. Jacob's wives (if Leah may properly be called a wife), his concubines, his children and his property were all in danger of being carried away and he did not feel too safe about his own person.

5. When he remembered how God had blessed him. His sense of gratitude demanded recognition.

A recollection of wrong doing; a consciousness of personal guilt; the humiliation of being a fugitive from home; the probability of being deprived of his property and losing his loved ones; fear of violence to his body—these all commingled with a self-abasing sense of God's goodness to him in spite of his unworthy life put the supplanter in a good praying frame of mind.

Study his prayer in chapter 32:9-12. He pleads the good name of Abraham and Isaac or God's relation to them. He calls up God's promise to him at Bethel on his way out. Pleading God's promises is one of the mightiest forms of supplication.

He confesses that he is unworthy of God's blessing. He tells of God's prospects "for with my staff I passed over this Jordan, and now I am become two companies." Then comes an appeal for his deliverance with an expression of his fear, and his solicitude for "the mother (note the singular, for he loved Rachel) with the children." Then a final reminder of God's promise about the "seed as the sand of the sea which cannot be numbered for multitude."

That was good praying, better than we do, frequently. But that was only a prayer skirmish. The real battle was on that night when he went back across the brook and had it out with the Lord. This cleared the way for real action. The intercession came that night when he wrestled with the angel.

Intercession is the bloody agony of prayer, the very crisis, the bloody angle of the battle. The very dynamic of prayer is "I will not let thee go except thou bless me." George Miller prayed for two men more than fifty years, and one of them was converted just before the intercessor died and the other one some years afterwards.

Now, if you have attended to the thirty-second chapter you understand the lesson text.

The Objectivity of Prayer.

Some say that prayer is just a form of spiritual athletics for exercise, but has no potency in the matter of fact affairs of life. Other gracious and obliging infidels, some of whom wear a Christian name, assure us that prayer really accomplishes nothing externally, but it warms the heart and makes the suppliant feel better. In fine, it wraps a delusion and a lie about a frigid heart, and coddles and cajoles it into spiritual warmth and vigor by the dawdling hand of falsehood. Such arrant unbelief emasculates every passage of Scripture touching the subject. Abraham prayed for the cities and got all he asked. Moses prayed for Israel and the nation was saved. Hezekiah prayed and his life was extended fifteen years. The prophet and the king prayed over Rabshakeh's insulting letter, and "The angel of death spread his wings on the blast, And breathed in the face of the foe as he past."

And next morning a hundred and eighty thousand Syrian corpses populated the plain. One of the old Latin theologians said, "Si Stephanus non orasset, Ecclesia Paulum non haberet"—(If Stephen had not prayed, the church had not had Paul.) Young Saul, the Pharisee, never got from under the power of Stephen's last speech and prayer. Peter was delivered from prison through the prayers of the church. The English association which sent out Carey had been meeting at stated times for prayer concerning their duty to the lost nations. Evan Roberts prayed three months for the Welsh revival. Dr. Sun Yat Sen, during his exile, entreated God every night for fourteen years, to set China free. Do you wonder that Esau's hard heart was softened so

FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM
FOR KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

that he fell on Jacob's neck and kissed him?

If you understand Jacob's conduct, state of mind and glorious intercession before the meeting, you will see the hand of God stretched forth in power, and you will know that "the heart of the king is in the hands of the Lord, and He turneth it, as the rivers of water, whithersoever He will."

Dixie Pain and Fever Powder. All pains vanish like magic. At drug-gists.

THE LONELY HEART.

(Margaret Sangster)

I sit and dream by the window,
And I see far o'er the foam

The patient, loving mother,
In the tiny cottage home.
Ah! why did I leave my country,
In a foreign land to roam?

The glare and dust of the city
Rise up from the noisy street;
But I know she is cool and happy,
Mid scenes that are calm and sweet
And I know that her love is with me,
A guide to my faltering feet.

But my needle must start its clicking
And I take my work in my hand,
With a sigh for the grass and flow-
ers

Of a quiet country land.
And I pray to the God above me,
For I know He will understand.
—Christian Herald.

IT DOESN'T MATTER WHAT THE BOOK IS

Here's the Way to Write

THE BAPTIST RECORD, Jackson, Miss.

Please send me

I enclose \$

Your Name

and Address

Here insert name of book

AND YOU WILL GET IT

He Knows Corns

This Chemist Who Invented Blue-jay



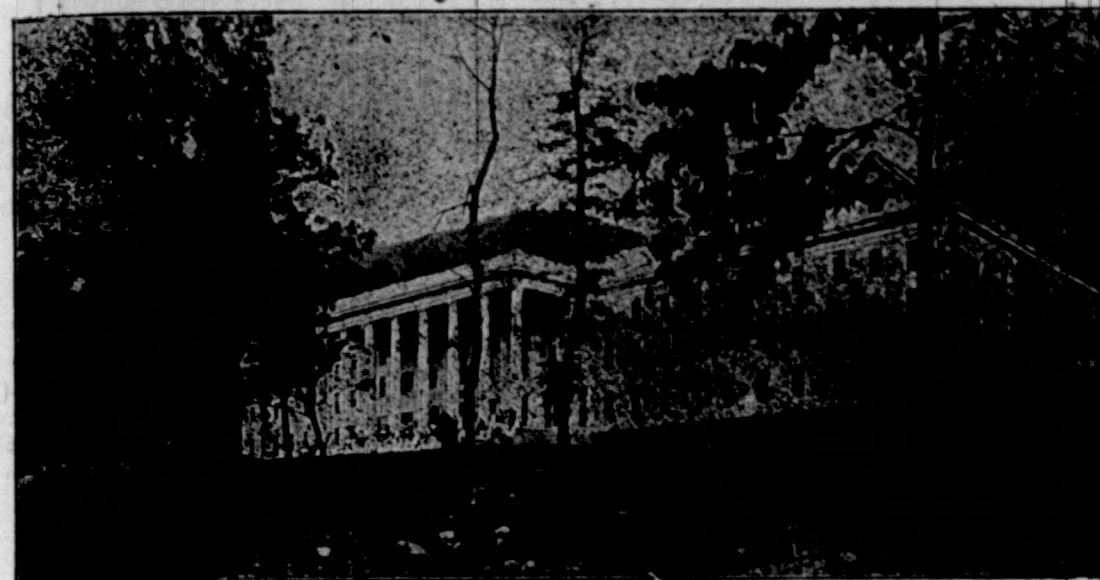
He studied corns for a dozen years, then worked out this way to remove them. It's a simple little plaster with a little drop of wax. Apply it in a jiffy, and the corn pain stops at once. You forget the corn entirely. In 48 hours the whole corn comes out—root, callous, everything. Not a whit of pain or soreness. That ends the corn. Why pare corns? Why daub them? Why use old-time pads and plasters? Those are archaic methods. Blue-jay is so vastly better that folks use it on a million corns a month. Try it on one of yours.

A in the picture is the soft B & B wax. It loosens the corn.
B stops the pain and keeps the wax from spreading.
C wraps around the toe. It is narrowed to be comfortable.
D is rubber adhesive to fasten the plaster on.

Blue-jay Corn Plasters

Sold by Druggists—15c and 25c per package
Sample Mailed Free. Also Blue Jay Bunion Plasters.

(313) Bauer & Black, Chicago & New York, Makers of Surgical Dressings, etc.



Robert E. Lee Hall, Asheville, N. C.

CHRISTIAN TRAINING DURING THE SUMMER.

By W. H. Weatherford, Ph. D.

Four great questions face practically every thoughtful young man and young woman in our colleges and churches at present.

First, is Christianity a reality? Does it make any real difference in the life of a man whether he is a Christian or not? When one becomes a Christian has any new dynamic which gives power for character entered into the life? If Christianity does not add something which cannot otherwise be had, then Christianity is a failure. If on the other hand, Christianity can give something to the life which can be secured by no other process, every young man and woman should desire to find this reality.

Secondly, how can I bring this reality of Christianity to bear on the problem of my own college, or of my own local community?

The problem of efficiency in Christian work is a pressing one. How to so organize the Christian activities in the local community so that they shall deliver the maximum power to the lives of men and women, must be faced and answered by every earnest young person.

Thirdly, what can I do to be of most service to the less fortunate person of my own community?

Lastly, where can I best serve the world in the capacity of my life calling? We are rapidly coming to understand that no man or woman has a right to go into some particular field simply because it may bring money, reputation or pleasure. Our life is given for a great investment, and he is a slothful investor, indeed, who does not search for the fields of largest returns.

In answering these questions, per-

haps nothing has had a greater influence than the gathering in Christian conferences during the summer of large groups of men and women for study, meditation, prayer and conference. For twenty years the students of America have been gathering in conferences of this kind, the first being called by Mr. Moody at Northfield, Massachusetts, in the summer of '86. Here were two hundred and fifty college men from all America present. During the month that they spent together an even one-hundred of these delegates decided to give their lives to work in the foreign field. Here the great missionary leader, John R. Mott, decided to dedicate his life to missionary activities. It is impossible to measure the amount of influence which that conference has exerted on the world's history even through the one person of John R. Mott.

Mr. Mott's present tour through the far East as secretary of the Continuation Committee of the Edinburgh Conference, is in itself an ample justification of all the money spent in holding these summer gatherings.

The South is peculiarly fortunate in having at the present time a splendid conference meeting place—the Blue Ridge Association for Christian conferences and training. It is a great tract of 853 acres of land situated in the heart of the Blue Ridge mountains with splendid water supply, electric power, athletic fields, etc. In the heart of this tract of land at an elevation of 2700 feet stands the stately building known as the Robert E. Lee Hall, containing class rooms, hot and cold shower baths, and all modern conveniences. Nearby is a large dining room to accommodate 432 guests at one sitting; there is also an auditorium with a capacity for

600. All the buildings and grounds are lighted with electricity, and perhaps there is no place in America with greater advantages for the particular work carried on in the conferences.

The grounds are two miles from Black Mountain, and hence the social complications are at the minimum; the scenery is unsurpassed anywhere in America; the air is invigorating, and the water is the purest.

During the summer of 1912, 1514 delegates were present at the four gatherings held in these buildings.

The four conferences to be held here this summer are: The Student Young Women's Christian Association, representing the colleges of the South, June 5-16; the Student Young Men's Christian Association, representing the college students, professors, and pastors in college towns, June 17-26; the Missionary Education Movement, representing the young people in the churches, June 27-July 6; Institute of City, Railroad and Industrial Young Men's Christian Associations, July 9-25. From July 25th to September 1st, the building will be opened to guests. A series of Bible and Mission study lectures will run throughout this period for those interested.

The special features of the conferences for college men, June 17-26, follow:

First, an hour each morning will be given to careful study of the Bible. Seven different courses of Bible study will be offered, and every student will be given a chance for intensive study in that part of the Bible in which he is most deeply interested.

Special lectures also on teacher training will help these college men.

(Continued on Page 16)

STOPPED THOSE PAINS.

Copper Hill, Va.—Mrs. Ida Conner, of this place, says: "For years I had a pain in my right side and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it.

Don't Dope With Calomel



Swamp Chill and Fever Cure Takes the Place of Calomel, Swiftly Banishes Chills, Fever, Malaria, Ague, Colds and Grip.

Why shake with an attack of chills one minute and burn up with a raging fever the next when you can cure yourself so easily? All you need do is to go to your nearest druggist and buy a 50 cent bottle of Swamp Chill and Fever Cure. It will do the work thoroughly in three days—break up the chills, drive out the fever and make you feel spry and hearty. This wonderful remedy acts with marvelous quickness, almost like magic. You begin to feel better from the very first dose and you keep on feeling better every day. Swamp Chill and Fever Cure leaves no bad after effects as it contains no arsenic or other dangerous drugs. It is an agreeable tonic syrup and no purgative is required in connection with it. Acts directly upon the liver and bowels, cleaning them gently, and thoroughly removing the trouble. For grip, malaria and colds, it is the quickest and most sure cure on earth. No home can afford to be without Swamp Chill and Fever Cure. You should keep it on hand constantly as it is an absolutely safe and reliable remedy and will save many dollars in doctors' bills. So don't fail to buy a bottle today. Costs only 50 cents at all druggists—or send 50 cents to Morton-Morton Drug Company, Fort Smith, Ark., and they will supply you. Your money back if it fails.

Monarch Mills DO THE WORK

THE up-to-date farmer, instead of "going to mill," owns his own grinding mill and does better grinding and saves money. He also grinds for his neighbors and often makes enough profit to pay for his mill. He owns a Monarch Mill—the finest French Burr Mill in the world. It grinds the kind and amount of power you have, and we will tell you something interesting about feed and meal grinding. SPROUT, WALDRON & CO., Box 440, Muncy, Pa.

1,000 AGENTS WANTED to sell a Self Heating Bad Iron. Fuel and labor saver. Pay salary or commission. Agents make \$15.00 to \$20.00 per day. Write Imperial Bad Iron Co., Memphis, Tenn. Box 90.

Have you read the startling truths in the Book FROM THE BALL ROOM TO HELL. A Dancing Master's experience. 2c postpaid.

The Baptist Record, Jackson, Miss.

Mississippi Woman's College

Owned and operated by the Baptists of Mississippi. One Hundred and Sixty young women enrolled already. Let us have your daughter.

J. L. Johnson Jr., President, Hattiesburg, Miss.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

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E's in F.E.T.**

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ALLEN'S FOOT-EASE
The Antiseptic Powder for Tending
Aching Feet. Sold every-
where. Sample FREE. Address,
ALLEN, OLMSTED, Le Roy, N. Y.

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Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN'S TEething, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, RELIEVES ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure you ask for Mrs. Winslow's Soothing Syrup, and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

News in the Circle MARTIN BALL

The next fifth Sunday meeting of the Yazoo Association will be held with the North Carrollton church in June.

The splendid superintendent of the Winona Sunday School is booked for work in a Bible Institute at Orlinda, Tenn., April 13th. He will do his part well.

Pastor B. W. Collier, of Pelham, Ga., is to have the assistance of Rev. W. P. Price, of Waycross, in a series of meetings beginning the second Sunday in April.

Rev. J. J. Mayfield passed through Winona returning from Mission, Carrollton and Colla churches where he had gathered nearly a thousand dollars for the endowment.

The West Tennessee Sunday School Convention meets with the church at Lexington, April 22nd. A large attendance is expected. Rev. Fleetwood Ball is the popular pastor.

The papers state that Dr. R. M. Inlow, of Nashville, Tenn., has accepted the presidency of Union University, Jackson, Tenn. He has done great things at the First church, Nashville.

A church in Greenwood, S. C., has called Rev. E. J. Smith, of Tennessee, Ga. He accepts and will move at once to the new work. The Greenwood church has recently finished a new house of worship.

Frank P. Leavell, secretary of the Georgia B. Y. P. U., is making himself felt in his special work. Recently had charge of the evening worship at the Tabernacle church, Macon, Ga. It was a great success.

Dr. T. W. Ayres, who has been sometime in this country, recruiting, will sail for China April 14. He is one of our most successful medical missionaries. He has been a great help in this country during his visit.

Dr. John E. White, of the Second church, Atlanta, delivered a masterful address at the funeral of Ex-Governor Northern. It was statesmanlike in every utterance. The address appears in the Christian Index.

Send your name at once to W. W. Garner, Grenada, telling him you will be at the North Mississippi Baptist Sunday School and B. Y. P. U. Convention, April 15th., at 2 p. m. This will be the greatest convention of all.

The Christian Index says: "Lying lips are busy in this wicked world, missing no opportunity to blacken the reputation of the innocent. One may hold fast a good name in spite of lying tongues." How true is that!

The Woman's Missionary Union of Tennessee, has elected Miss Maggie Buchanan corresponding secretary, in the place of Miss Northington, resigned. Miss Buchanan was a teacher in Blue Mountain College for a while. She has already entered the work of secretary.

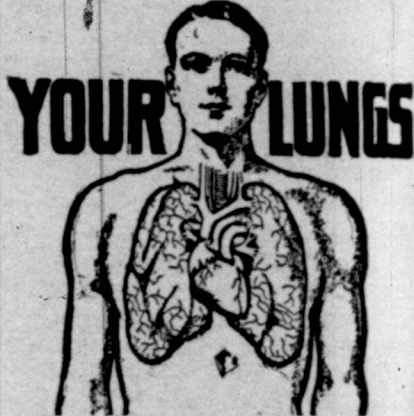
The Winona Sunday School observed mission day last Sunday, as requested. There was much interest manifested. Something over \$127 was contributed to missions by the school. The church, school and B. Y. P. U. were never in better condition, nor more harmonious.

Secretary J. W. Gillon, of Tennessee, has recently undergone an operation for appendicitis. He is doing well, and hopes soon to be about his work. All our Mississippi brethren are doing well in the work in other states. May the Lord deal kindly with Brother Gillon.

The Woman's Missionary Union held its twenty-third annual session in Raleigh, N. C., last week. Dr. J. J. Hurt preached the opening sermon. The meeting was largely attended, there being about 650 present. Miss Heck, of Raleigh, presided. She is a splendid presiding officer.

The meeting house of Bird's Creek church, near Paris, Tenn., was recently destroyed by fire. Bloodhounds trailed a negro to his cabin, who was arrested, and he stated that he was not the guilty party, but he knew who was. There is bad feeling in the community between the whites and the negroes.

Field Secretary Clarence D. Graves, of the Foreign Mission Board, attended the fifth Sunday meeting of the Yazoo Association and made a fine impression. Rev. J. J. Mayfield represented the endowment of Mississippi College. His presentation of the work was admirable and a good collection was taken. On Sunday a handsome collection was taken for Foreign Missions. Plans were laid for an associational campaign.



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?
These are the symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You Lung Trouble, too German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

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Cancer—Free Treatise.

The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning

TRUTH FOR SOWER AND SEEKER.

A New Companion for Personal Workers, by Rev. H. F. Sayles, covering 72 Subjects, with Short, Practical Explanations, proved by Scripture, Spiritual and Useful. General Subject Heading at top of each page. Vest Pocket size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken.

The Baptist Record, Jackson, Miss.

THE CHURCH.

I do not claim or insist on the succession of the name "Baptist," but I do claim and insist that we can trace a succession of doctrines back to Christ and the apostles. God has always had a people holding to and teaching the doctrines and ordinances as given by Christ to His church.

"Upon this rock I will build my church, and the gates of hades shall not prevail against it." This language of Christ teaches as clearly and plainly as it is possible to express a fact in human speech, that He would build a church and that the gates or powers of hades should not prevail against it. Has the promise failed of fulfillment? But the reader may ask, "Were these churches or this church to which Christ promised perpetuity Baptist churches?" In order to prove that the church established by Christ was a Baptist church, it will not be necessary to demonstrate by history the continuous existence of Baptist churches. This, however, can be done with almost mathematical certainty. But the language of Christ in this text is sufficient. By a process of cancellation, we can ascertain the true church. It is an easy task to name the founders of all other churches, and to place the finger on the dates when they started, but no historian of reputation has ever attempted to give a date for the starting of Baptist churches this side of Christ and the Apostles. We rejoice that our doctrines are of divine origin, and that neither death nor hell shall ever prevail against them." As long as the tides shall ebb and flow, as long as the rivers shall run to the sea, as long as the stars shall shine in their glory, so long shall Baptist churches continue upon earth. A Gibbon may write of the "Rise and Fall of the Roman Empire!" No historian will ever write of the fall of Christ's Righteous Reign Among Men! A church may die, but the churches live on; God may remove the candlestick, but He does not put out the light. The leaves of the forest may fall with the coming autumn, but the great forest waves on in the winds of the centuries, so will the churches of Christ live on forever. Did the true church die? If so, tell me where she was buried that I may go and weep at her grave, as Mary wept at the grave of her Lord.

I close this article by giving the testimony of a few great witnesses who died not being Baptists. During the last quarter of the eighteenth century the king of Holland appointed Dr. Ypeij and J. J. Demott, two of his most learned men, to prepare a history of his own church, the Dutch Reformed, and in this history they devote one chapter to the Baptist, from which I quote the following:

"We have now seen that the Baptists were formerly called 'Anabaptist,' and in later times 'Menonites' were the original Waldenses, and who long in the history of the church received the honor of that origin. On this account the Baptists may be considered the Christian community, which has stood since the apostles and as a Christian society has preserved the doctrine of the gospel through all the ages."

Mosheim says, "The origin of the Anabaptist is hid in the depths of antiquity, and it is extremely difficult to ascertain."

Sir Isaac Newton said: "The Baptists are the only body of Christians that have not symbolized with the church of Rome."

Zwingli said: "The institution of Anabaptist is no novelty, but for 1,300 years has caused great trouble to the church (that is the Roman church)."

Cardinal Hastings, president of the council of Trent, said in a speech before that body, about 1570: "Were it not that the Baptists have been grievously tormented and cut off with the knife, during the past 1,200 years, they would swarm in greater numbers than all the Reformers combined."

Edinburg Encyclopedia: "It must have occurred to our readers that the Baptists are the same set of Christians which were formerly described under the appellation of Anabaptist. Indeed, this seems to have been their leading principle from the time of Tertullian to the present day." Tertullian was born about A. D. 150.

Alexander Campbell, in debate with McCalla, page 378, says: "From the apostolic age to the present time the sentiment of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced."

According to the report of the census bureau, the Methodists in 1906 were the largest religious body in the United States, having 5,749,888 members, and the Baptists come next with 5,662,234 members, or only 87,654 less. The rate of increase given for the Methodists for 16 years past is about 25.3 per cent., and the rate of increase for the Baptists for the same time is about 52.5. The more rapid rate of increase of the Baptists has carried them ahead exceedingly of the Methodists, as will be shown by the next census, making the Baptists the largest religious body in the United States except the Catholics.

We have more schools, more money invested in school property, and more students in school than any other denomination except Catholics.

Baptists, straighten up, throw back your shoulders and expand your chest and look the world square in the face for you have a glorious and honorable ancestry.

Read again John 14:15; 15:14.

W. E. Fendley.

Meridian, Miss.

TERRIBLE PICTURE OF SUFFERING.

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the State said I was in a critical condition and going down hill. I lost hope. After using Cardui a week I began to improve. Now I feel better than in six years." Fifty years of success in actual practice, is positive proof that Cardui can always be relied on for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

**BLACKMAN'S
MEDICATED
SALT BRICK**

DROP BRICK IN FEED BOX
IT WILL DO THE MOST
FOR YOUR COW'S MILK
SAVES TIME, LABOR, AND
VETERINARY BILLS
EMPLETS, BURNET AND ROBERT
CONSUMPTION WILL BE
MEDICINE TO STICK
BLACKMAN STOCK REMEDY CO.
CHATTANOOGA, TENN.

FINE FOR COWS

My wife's cow, of which she is very proud, was recently taken sick. Our veterinary failed to give relief. A friend suggested that I try your Medicated Salt Brick, I did so. The cow has licked it away. The change is more than wonderful. She is getting fat as of yore. Gives 3 1/2 to 4 gallons of milk daily.

FRANK WILBY.
Atlanta, Ga., May 19, 1907.

So near, yet so far. A cow that didn't get it.

BLACKMAN STOCK REMEDY COMPANY
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SUNDAY SCHOOL LITERATURE

UNIFORM LESSONS	INTERNATIONAL GRADED LESSONS
Price List per Quarter	Exclusively Biblical Series
Superintendent's Quarterly \$0 15	Price per Quarterly Part
The Convention Teacher 13	Beginners Department, two
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Advanced Quarterly 2	Teacher's Book, either grade \$0 25
Intermediate Quarterly 2	Pupil's Paper, either grade 7 1/2
Junior Quarterly 2	Pictures (for the Teacher) 65
Home Department Magazine (quarterly) 5	Primary Department, three
Children's Quarterly 3	grades, 1st, 2nd and 3rd
Lesson Leaf 1	Teacher's Book, either grade 25
Primary Leaf 1	Pupil's Paper, either grade 7 1/2
Child's Gem 6	First Year Pictures (for the teacher) 65
Kind Words (weekly) 13	Second Year Pictures (per year by set) 1 50
Youth's Kind Words (semi-monthly) 6	Third Year Pictures (per year by set) 1 25
Baptist Boys and Girls (large 4-page weekly) 8	Junior Department, four grades
Bible Lesson Pictures 75	1st, 2nd, 3rd and 4th year
Picture Lesson Cards 2 1/2	(ready October 1, 1912).
B. Y. P. U. SUPPLIES	
B. Y. P. U. Quarterly, per qr. 6	GRADED SUPPLEMENTAL LESSONS
Junior B. Y. P. U. Quarterly, per qr. 5	(Twelve Graded in Nine Pamphlets)
Topic Cards, for six months, per dozen 15	Beginners (3-5 years, one pamphlet) each 5
How to Organize, per dozen 10	Primary (6-8 years, one pamphlet) each 5
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J. M. FROST, Corresponding Secretary, NASHVILLE, TENN.

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Raises every strong chick. Makes them big-boned, strong, husky, vigorous.

"Money Back if it Fails"

25c up
In boxes and bags

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keeps brooders and coops free from vermin and disease

Get Free Profit-sharing Booklet

PRATT FOOD CO.
PHILADELPHIA CHICAGO

THIS WILL INTEREST MANY.

W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or dizzy trouble, will send their address to him at 791 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell, or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Mother's Day

SECOND SUNDAY IN MAY

Mother's Day Program

(Official)

Prepared by Miss JARVIS, the founder of the day. Send 5 cents for sample.

Announcement Poster

Size, 11 x 14 inches. With space for printing. 75 cents each; postpaid, 17 cents.

Mother's Day Invitation

Post-Card

With an exquisite reproduction of a white carnation. These may be used in inviting the members of the school to your Mother's Day exercises. No. A, without printed invitation; No. B, with printed invitation. Price of either No. A or No. B, 75 cents per hundred; or \$1.50 for five hundred, postpaid.

Mother Cards

Size, 3 x 5 1/2 inches. Illustrated with suitable verses as well as picture. \$1.25 per hundred.

The Mother Book of Poems

Contains appropriate recitations for the day. 15 cents.

Mother's Day Button

30 cents per dozen; \$1.50 per hundred.

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THE SUMMER.
CHRISTIAN TRAINING DURING

(Continued from Page 13)

in the leading of Bible classes in their local colleges and their local churches. Likewise there will be expert leadership in the great missionary problems of the church. At least five men of expert knowledge in connection with the foreign field, such as Dr. Robert E. Speer, of New York; Bishop W. R. Lambuth, of Nashville; and we hope Mr. F. S. Brockman, of China, will be present at the conference.

This gathering also affords an opportunity for men to study the problem of their future life calling.

series of addresses on the following themes will be presented: (a) What is a call to life service? (b) What are the principles governing the choice of life service? (c) What opportunity is there in the ministry for life service? (d) What are the opportunities in the foreign field for the investment of a life? (e) Does the secretaryship of the Young Men's Christian Association offer a chance for life investment? (f) What are the needs of Christian social workers in our cities at the present time? (g) The call of the country community for Christian leadership. (h) Stewardship in relation to life investment.

In connection with meetings of this kind, perhaps more men have found light on their future life calling than any other single method through which the church has been working.

Another attractive feature of the gathering is the platform addresses coming each morning at 11 o'clock. These addresses are meant for instruction and for inspiration in the large themes of righteousness. To hear messages from such men as Robert E. Speer, Dr. O. E. Brown, and President E. M. Poteat, not to mention many others who will speak, is in itself a large Christian education.

In connection with this Student Men's Conference this summer, there will be held a conference of pastors from the college churches. It is to be hoped that as many as one hundred ministers representing all the denominations will be present. It would be a pity if any large denomination failed to be represented by those pastors who are in position to do more for the church than perhaps any other similar number of pastors.

The pastors present at this conference will have special sessions each day, and in addition will have as large a share as possible in the regular activities of the student conferences. It is hoped that out of this gathering will come methods, plans and—more than all—a spirit which will do much to meet the criticism that the colleges are not closely related to the churches.

Parents who have sons in colleges and who are interested in giving them the largest chance in Christian education will do well to consider seriously whether the ten days spent in this religious training would not be worth far more than any similar amount of money spent in other educational ways.

Pastors who have college men in their churches would do well to urge

them to be present at this gathering, and if possible accompany them to the conferences. The expense is nominal, there being a very low railroad rate. Those who are interested should write further to the Young Men's Christian Association office, 2126 Blair avenue, Nashville, Tenn.

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Give thy strength to serve thy brother

In his need.

Hast thou borne a secret sorrow
In thy breast?

Take to thee thy sorrowing brother
For a guest.

Share with him thy bread of blessing

Sorrow's burden share;

When thy heart enfolds a brother,
God is there.

—Tessa Willingham Roddy.

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